

Love China

Ind. 2,500 "for 1993 invl."

NO. 1

China / The Conference: popularly "Love China '75"
officially "Mainland China Evangelism Study Seminar".

and one of the features of the Conference was the tension between those who wanted to popularize it and get promotional and advertising mileage out of it, and those who feared that anti-communist publicity would jeopardize the whole seminar purpose of the getting, namely - to study the most immediate and practical ways of reaching the communists in China & the 800,000,000 they control with gospel.

Not to single out anyone as villain, for he does good work I know - nevertheless Brother Andrew "God's Smuggle" represented to me the more popular, promotional side. On the other, the OMF (~~successor to CFA~~) the more serious, small-group publicity-fearing side: OMF (C.M.) It was a stand-off: - luxury-sundries - glaring music lights; vs. much emphasis on prayer, security anti-publicity security precautions, and an amazing amount of collected information by researchers on the other side.

① About 400 - 55 different missionary organizations. Mostly independent. 16 different centers. Korea to Indonesia; S. Africa to the USA.

② The major sponsors: in addition to Open Doors with Brother Andrew, and the OMF.

"Many evangelical groups with ministries of a common burden to reach China effectively

for Jesus Christ."

Alphabetically - Item (A)

ACTS

Love China

NO. 2

③ Program

Opening & Closing Speaker: Brother Andrew.

Excellent Bible studies every morning - Philip Teng, on Philippians, in Chinese!

Series of Surveys of China Missions History.

Arnold Lee - 1807-1949

Horace Williams (Beth. & W.S.C.) 1924-1950 (personal)

Lester Lyall - 1949-66

Ted Mann. + Wan - 1965 & present.

Analysis of conditions in Comm. China as they affect missions.

Journalists view - David Aikman (Time, Oxford, charismatic)

Catholic view - Fr. Ladang -

Protestant view - Ted Mann.

Eye witness accounts - a college student, seminarian, prof. Kn., businessman, journalist.

Popular Evening Meetings: - disappointing.

Andrew

Andrew Goh -

Wm. Willis - 50 yr. old who was more interested in Welsh revival of 1904 than the today

David Agency -

ACTS

Love Chen
Memoranda
Sept. 8, 1975

Princeton Hsu. (Pastor Tsim She Tsui Baptist Church; Gen. Sec. Baptist Press).

Indigenous Christian Movements

"Christianity first came to China in 1807".
~~First 70 years - progress very~~ } Very slow progress.
By 1832 - only 10 Chinese Christians.
1877 - only 13,000 "
1934 - " 700,000 to 800,000.

Why so slow - because it came from abroad, perhaps.

Buddhism, by contrast, without organized outside support, became rooted throughout China in 100 yrs.

① The first reason - the hardest to preach is Christianity. It demands a difference

Arnold Leung - (Overseas Missionary Fellowship). (3rd generation Chinese missionary).

Churches in China 1807-1949

I. 1807-1842. Individual planters - Morrison, Gutzlaff. God called individuals independently.
Morrison - 7 yrs. with no convert. But in 12 yrs. learned Chinese & translated the Bible.

II. 1840-1860s. God over-ruled the regrettable actions of foreign governments.
Opium War opened 5 treaty ports not only to trade, but to mission.
Gutzlaff's Opium - most famous of first missionaries.

III. 1860-1900. Growth of the Missionary Movement & the Church.
By 1885 - 41 missionary societies in China. 1300 missionaries (half in CIM).
Compassion for oppressed & needy, may have prevented their aiming for upper leadership.
They sought to identify (dress, mode of life). Will we get far in Communist China without identification.
[What will identification mean].
One Chinese missionary society - formed in San Francisco in 1884 - to Kwangtung.

IV. 1900-1930. Lessons from Anti-Foreignism & Anti-Christian Movement.
Boxer Rebellion - 189 missionaries & children killed. Many more (16,000?) Chinese Xos.
But Sun Yat-sen revolution - Xty became popular. Prot. baptisms rose rapidly. (1910-12 f.).
Growth - from 80,000 to 800,000.
1927. Another wave of persecution. 3- Self-Movement in Xn. Church. Some missionaries set back as guests - over-zealous indigenization.
Too much emphasis impedes presentation of the gospel as universal - whether emphasis for or against missionary presence. Sometimes none.

V. 1930-40. God Gave Special Gifts to His Church.

Men arose with special nationally recognized gifts.

Dr. Song Sang-Tune - preached sin; emphasis on lay-preaching bands; healing sick.

Andrew Goh - Bethel bands.

Watchmen Nee - from Scripture challenged to deeper life + rethink church organization.

Yang Shao-Tang - on the pattern for the local church; in-service training.

D. Chao Yu-Ming - conference ministry; pattern of spiritual training centers.

Wang Ming-Dao - conference started during Japanese War.

Missionaries may have failed to stress ① lay witness
② foreign missions.

Mission emphasis: Back to Jerusalem Band. - through Central Asia for Christ. Mark Ma
7 provinces (Afghanistan, Turkistan etc.) + 7 countries (Afghanistan, Persia etc.)

VI. 1939-1945. The Years of Testing: the Japanese Invasion.

Among students - a new spiritual dimension under suffering.

Shot in the arm to weak West Chinese church.

VII. 1945-49. God's Preparation for the Period of Atheistic Antagonism.

4-hr testimony meeting. Not enough time. Had to close with simultaneous testimonies.

Horace Willbains. (Missionary to China (Methodist, now WCC) 1924-50).

How to witness to Chinese Communists: ① Use the calendar.
you write a letter to your friend, you witness to G. X.

1975 witnesses to Xt. "Every time"

② Use characters: Rain

Nature is water (use water radical)
Chain wood

God used "reveal" radical - the
is the one who reveals, shows forth.

Japanese tried to get them to organize anti-Communist movement.
"your enemies?" "Yes, but we're not their enemies."

Reproved. But aren't they

Parents cannot preach gospel to children. But the communists overtook the grand parents.



主愛中華

宣道研討會議

MAINLAND CHINA EVANGELISM STUDY SEMINAR

Sept. 9, 1975

筆記

NOTES

Leslie Lyall

China's Church 1949-66

The Ch. as it was in 1949

1. A ch. with a short history - about 115 yrs. (cp. 1000 in Russia)
2. Small - about 1,000,000 - 1.2%
3. Theologically mixed - most lib. liberal-dominated
4. Autonomous
5. Maturely led
6. Ill-prepared, as far as confrontation with Marxist ideology.

The Christian Manifesto - 19 Chinese leaders to mission boards. (May 1950)

3-day conf. of CCC leaders with Chen Gu-wei. Resulted in Manifesto.

Only Anglican ch. refused to sign, among major denom. 50,000 signed.

Main effect - withdrawal of all foreign missions.

First test of strength: ch. vs. state. Placed powerful weapon in hands of govt.

But in itself did not break any Biblical concept.

Three-Self Patriotic General Movement: wedding of the ch. to the secular state; made it a tool.

1951-2 Rural churches many resigned.

Leaders meet in Peking to sever relations with foreign missions; promote independency.

Result - isolation of ch. from all outside relations.

1954 - Y.T. Wu (pres.) - hailed greater spirit of unity than ever before.

Perpetrated ch. that entire missionary movement was tool of colonialism.

1956 - 3rd Natl. Conference. (Marcus Chen V.P. - launched attack on govt. for failure to respect religious sensibility.)

1960 - 4th Nat. Conf. - Counter-revolutionary mix of Watchmen Nee + Wang Ming - Dao broke - drawn into political activity.

1966 - Self-Mov. unable to protect ch. from Red Guards.

Cooperative ind. evangelical statements: Marcus Chen, Yang Shou-Tan(?)

No longer functions. Ch. is now "institutionless". But can it function without structure.

The Human Cost for China - & the Church

(A vivid generalization!)

1949-52 The years of terror.

Mao - 800,000 liquidated"

Hard 2.8 million.

China in 1972 3 million

Some - as high as 15 million.

R.C. fared worse than Prot. Perhaps 700 priests died in prison & labor.

No large-scale persecution of Xns. Several hundred may have lost their lives.

But high loss of life was not extravagant - the fact of persecution cannot be denied.

Exile - loss of job. Menial labor.

Case of Wang Ming-Dao; 1957 Watchman Nee.

1958 - 80% of China's advanced minister without portfolio, into factories.

1966 - 3-Sea Mount crumbles under Red Guards.

1967 - liquidation of organized chh completed.

But even this furious climax of 15 yrs. of persecution did not destroy chh.

1953, 1956 - great increases in official chh membership: 30% in Kiangsu, Ch. & Xt. in Chi.

1955 - Wang Ming-Dao's greatest evangelistic crusade in Peking.

1956 - a year of refreshing revivals.

1960 - "in the past the chh was built on sand," said evangelist Chise. "Now on the rock."

1966 - Xns finally went underground.

The Communies

Whatever witness is to be made in China will have to be geared to these new social structures which are proving successful. e.g. Communies."

The Cultural revolution more ~~severe~~ ^{complete} destructive than any place in world, exc. Albania.

The chh today almost entirely composed of new converts.

Lessons to be learned

① Xns must distinguish betw. social & religious ~~of~~ issues.

Xty has no place in socialism? This is not true.

The Xn must so live as to be the new man which socialism seeks.

② Xns must be preparing themselves for take-over by scripture. witnessing. + small groups for underground chh.

✓ / ✓ -

Hansen St.

1648 1st Ave. 59-34-66
Rt. on Carter -
Rt. on Blvd. Dec. 1971

THE CHINESE CHURCH - 1949-1966: An Outline

By Leslie Lyall

INTRODUCTION

Need to seek truth about China, divorced from right and left propaganda. Danger of generalisations based on limited evidence. World will look to this conference for objectivity and sober judgements.

THE CHURCH IN 1949

Short history, comparatively small, theologically mixed, spiritually alive, largely autonomous, maturely led, but ill-prepared for confrontation with Communism.

The Church faced an atheistic ideology, was embarrassed by a distortion of its history and by its record of failure to support radical social reforms in the past.

THE CHRISTIAN MANIFESTO

The Peking meeting with Mr. Chou En-lai. The contents of the Manifesto. The resulting departure of the missionaries. An ultimatum that could not be rejected.

THE THREE SELF PATRIOTIC MOVEMENT

History of its development. Not a spontaneous, church-oriented movement. But unfair to brand supporters as compromisers, since, eventually, the whole Church accepted the inevitable. The Movement is now inactive, but could be reactivated. The Church now an informal fellowship. Does it need a new formal structure in the future?

THE HUMAN COST OF CHINA'S REVOLUTION

Estimates of numbers "liquidated" in 1950-52 vary from 800,000 to 15 million. Facts hard to come by. Christian casualties probably do not exceed several hundred, though Roman Catholic casualties were more than Protestant.

THE REALITY OF PERSECUTION

The "accusation" campaign. Wang Ming-tao and the "Little Flock." The Cultural Revolution. The Churches driven 100% underground. News scarce for several years.

THE LIVING CHURCH IN THE MIDST OF PERSECUTION

1949-55 period one of missions, conversions, baptisms, miracles and the intense activity of Chinese missionary societies. Growth of informal fellowships after 1960. All formal activities ended in 1966.

THE COMMUNES AND THE CULTURAL REVOLUTION

Two landmarks in the development of Maoism. Christians inevitably involved in commune life and approved themselves in the new society. During the Cultural Revolution, Christians learned to exist as an underground Church, so laying the foundation for the post-Cultural Revolution growth.

CONCLUSION

Christians need to distinguish between social and religious issues in a Communist society. They need to be prepared for the life of an underground Church. But in China Christ continues to build His Church and His Church is indestructible.

I. The club in China

1. It has been purified by persecution.

Institutional trappings removed.

Not easy to join. Do not join for ulterior motives. No nominal Christians.

Mother whose dtr. released after 15 yrs in prison. "She is just as keen a

2. It's a club which knows something of the loyalty of those who love the Lord Jesus.

They know they can trust each other.

3. It's a club not dependent on just one man.

4. It's a club that knows it must be one with the people.

They do not belong to a privileged class.

A Xn in a hotel (S. China), he noticed that one of the cleaning women had a

wonderful, kind look on her face. "Are you a Xn?" "Yes, I cannot

say much, but I seek thru the life I live to show the Lord Jesus.

5. It's a club giving them quiet, individual witness of its members.

Almost invisible to outsiders.

II. What is God teaching us thru His club in China.

Particularly relevant to Vietnam, Cambodia, Laos. Even Africa e.g. Ethiopia, Portugal.

Xns must learn how to live in a hostile society.

1. We are reminded again of the sovereignty of God. ~~Revolution~~
Revolution may come from foreign missionaries - but not to heaven, & not to China's Xns

2. An example of faithfulness in persecution.

One man, with opportunity to come out of labor camp, but refused to compromise in order to leave.

Are we, Xns, unwilling to make smaller sacrifices. One said - "Xy will not do for Asia; it's not sacrificial enough."

He said - "If I believed 1/10 of what you say, I'd be 10 times more enthusiastic"

3. The club is not judged by numbers; but by spiritual quality.

Communités stress the trained cadre. We need dedicated disciples. They must not only be trained in the Scriptures. They must know what is happening in the world.

4. Xns in China have learned to be integrated with society.

Too many Xns in our world are isolated from society.

Too many come from middle class - ignore gap betw. homes & have-nots.

The club that reflects service - Luke 4 - will be completely unprepared to live in a Communist society. But its purpose is not social service to become acceptable to Communist, but to obey the Lord Jesus.

III. What is God Asking Us to Do

1. We must break down the barrier of ignorance that separates us from what is happening in China. Need research.
2. We must thank God for Chinese able to enter China - and encourage them. And we must contact with those who come out.

ACTS 20:24. quoted by a Chinese Xn student who went back. Ph.D. in Physics. Wife still in China - I must go. Last letter, t. A. "I don't mind if I live for 6 days or 6 yrs. I do not count my life... Acts 20:24."



主愛中華

宣道研討會議

MAINLAND CHINA EVANGELISM STUDY SEMINAR

Sept. 9

DAVID ADENEY

筆記

NOTES

3 different views of China + the chch there.

① The church is closed. Xty is finished. No crosses on bldgs - but a life of the Xn.

Some say - they have done so much, they don't need God.

"Don't worship heaven. Don't worship earth. Only worship the effort of the people."
Then the great dramatic closing scene - spotlight on Mao's picture. The
not

② The important thing is not the number of Xns.

What about the chch in Shanghai? someone asked a Xn visitor. "I'm not interested in number of Xns. - but in what is being done to free men + women."

Emphasis - not on commissions, but changes in society.

Xn ethic - does not need to be done in name of Xn.

If Chinese have indeed created a society with more love, justice freedom than Xn west, then there is where our allegiance must be.

Needham - "I think China is the only Xn country in the world today" "Where is Xn to be found? Where the good are - and good is being done. That is China today."

③ The angelical view.

God permitted the revolution. He is able to make them. Those who do not know this have not been set free.

But we affirm that God's great purpose for His chch has not been set aside. He has called out a people. He has a purpose for them.

We are members of that chch. If one member suffers; all suffer.

The Future

1. The nature of the chch in China today
2. Lessons we can learn from them.
3. What we must do.

Sept. 8, 1975



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MAINLAND CHINA EVANGELISM STUDY SEMINAR

THE RELIGIOUS POLICY OF MAINLAND CHINA

筆記

NOTES

David Ashman, TIME Mag. (Hong Kong), a Christian.

The religious policy of People's Republic is subordinated to other policies - pyramidically to a long range main goal.

Religious Affairs Commission is directly subordinate to Central Comm. of Communist Party. As they would state it. - the main goal is Communization.

① The goals of China are not concealed. Openly stated.

Nations want independence; countries want the People want liberation.

"The goal of our foreign policy is world communism" Ching Ching.

② Medium goals.

③ The dictatorship of the proletariat. ④ Isolate influence of USA + USSR.

⑤ Actively assist liberation movements except where Communist party is pro-Soviet.

1966-69. The radical cultural revolution.

1967-71. Consolidation - as army quells anarchy.

1971-72. Relaxation in all areas of Chinese life, including religion as a subordinate phase

Govt. attitudes to society in general determine its attitude to religion. And Christianity is not singled out for specific attention; nor even isolated from its attitudes to professional organizations (e.g. doctors, lawyers etc.)

Expects inst. to weaken employees - the one group not yet created by Comm. China.

Father L. Ladamy, Editor China News Analysis (Hong Kong), Catholics in China (1950-75)

[P.O. Box 13225 Hong Kong. In copy]

In first few years, the church was left free (speed in Saigon much faster).

Communists are not revolutionaries, but professional revolutionaries. Very different

First organization attacked was Legion of Mary (in Chinese, Army of Mary)

Second - foreign missionaries. In 5 yrs. roughly all were out exc. Ep. Welsh.

Third - harassment of Chinese clergy. 1955 Ep. King of Shanghai (a net. leader) arrested ("holding weapons")

Small groups (in) had to give approval or disapproval of arrest

Fourth - 1957. Catholic chh. forced into "All-Religious" organization under govt. United Front policy.

Cultural revolution, 1966. Two weeks wiped out church as gen organization.

1971 Only a Catho. Prot. service opened on embassy request (Peking) Elsewhere "under repairs"

Post-cultural revolution China is a diff. China. Very revolutionary, now disillusioned - some gen, some anti-gen even after they seem out. In China - remnants of former-telling spiritism (youth, not older!)

Ted Mann - Director, China Graduate School of Res. Reseach Center
- Far East Broadcasting Co.

Confrontation of 2 life-views: Christianity, & Communism.

Communist Theory: - Hegel's dialectical ϕ - man can control physical world - religion no longer needed.
Religion will eventually wither away.

Implementation - Religious Affairs Bureau: Chinese Daoist Society
Prot. 3 - Self Movement }
Catholic Patriots' Soc.

When Great-leap-Forward failed - religion recovered. } erratic.
Cultural Revolution - religion declined.

Anti-Xin movement - a by-product of communist nation-building.

Xin Theory - man needs God.

Implementation - as Prot. we have \therefore a bright outlook.

X Early Xin. faced a situation not much different from Communist China.

Any world view is godless without Scripture (not just communism, but also capitalism).

An Outline of
Fr. Ladany's Contribution to
Love China '75 Seminar

- I. My negative and positive credentials
- II. A queer world we live in: groups of Christians outside China see the Saviour in the man who suppressed all religions. How is it possible?
- III. In China, all religions are under the United Front Department.
- IV. The History of the Catholic Church. Revival of anti-religious propaganda in recent years.
- V. Views on religion of the present youth in China. Case studies.
- VI. Some Recent Events
- VII. A Proposal: All Christian Churches, those who believe in the Undiluted Gospel, should get together and discuss how to bring Christ to China, when the time comes, together.

Eileen M. [Signature]

- ① Wed. Xerox copies of Weiss letter and
Send to Henry's along with latest edich in Korea
② send copies of Carlo's 'City Today' articles

LOVE CHINA '75 PROGRAM

	Sept. 7, 1975 SUNDAY	Sept. 8, 1975 MONDAY	Sept. 9, 1975 TUESDAY	Sept. 10, 1975 WEDNESDAY	Sept. 11, 1975 THURSDAY
8:00 a.m. to 8:45 a.m.	<u>REGISTRATION</u>	Morning Worship Bible Exposition PHILIP TENG <i>China Grad. School of Theol.</i>	Morning Worship Bible Exposition PHILIP TENG	Morning Worship Bible Exposition PHILIP TENG <i>Christian Miss Alliance</i>	Morning Worship Bible Exposition PHILIP TENG
9:00 a.m. to 10:30 a.m. Session I		9:00 a.m. to 10:00 am Indigenous Christian Movements PRINCETON HSU	Marxism, The Thoughts of Mao and Christianity DAVID AIKMAN <i>Time Mag.</i>	Life in China: Commune & Urban Life Political Thought Reform Student, Mass Media THEODORE MARR	China Eyewitness Account JOHN CHANG
11:00 a.m. to 12:30 p.m. Session II		10:00 a.m. to 11:00 am Churches in China 1807--1949 ARNOLD LEA O.M.F.	Church in China LESLIE LYALL O.M.F. (1949--1966) MARR & WAN (1965--present)	Development & Action THEODORE HSUEH	Coordination of Strategy & Sharing a) Research Informa- tion Training--T MARR b) Literature--D. WANG c) Broadcasting--K. LO
2:15 p.m. to 3:15 p.m. Workshop I		Religious Policy of Mainland China Journalists' View --AIKMAN (<i>Time Mag.</i>) Catholic View--LADANY Protestant View--MARR	2:15 p.m. to 2:55 p.m. Radio Ministry FRED MAGBANUA, JR. 3:00 p.m. to 3:40 p.m. Literature Ministry Publications PAUL YUNG	Christians Look At China CALEB LOO	Questions and Answer Period THEODORE HSUEH
3:30 p.m. to 4:30 p.m. Workshop II	5:00 p.m. OPENING DINNER	Response From Participants JOHN CHANG	3:50 p.m. to 4:30 p.m. Literature Ministry Distributions <i>Unology- Evangelism</i> BASS & YOUNG		Strategy: Discussion and Formulation
8:00 p.m. to 10:00 p.m. Public Meetings	DEDICATION SERVICE LOVE CHINA: <u>MOTIVATION</u> BROTHER ANDREW	LOVE CHINA <u>RETROSPECTION</u> ANDREW GIH PAUL CONTENTO (MRS.)	LOVE CHINA: VISION Slides & Eyewitness <u>Discussion & Sharing</u> DAVID ADENEY O.M.F.	LOVE CHINA: INTERCESSION <u>(Time of prayer)</u> WILLIAM WILLIS THOMAS WANG <i>Gen. Sec.</i>	LOVE CHINA: MOBILIZATION BROTHER ANDREW <u>Communion Service</u> WESLEY SHAO

主愛中華程序表：

一九七五年	九月七日, 星期日	九月八日, 星期一	九月九日, 星期二	九月十日, 星期三	九月十一日, 星期四	
上午 8:00 a.m. 至 8:45 a.m.	報 刊	研經會 講員: 賡之輝	研經會 講員: 賡之輝	研經會 講員: 賡之輝	研經會 講員: 賡之輝	
9:00 a.m. 至 10:30 a.m. 第一節		9:00 am 至 10:00 am 中國本區教會史 講員: 徐和石	專題演講: 馬克思主義、毛澤東思想 和基督教信仰 講員: 艾克敏	專題演講: 大陸生活、公社與都市 政治思想改造、學生 大專傳播媒介 講員: 馮鴻昌	大陸見聞 主領: 章長基	
11:00 a.m. 至 12:30 p.m. 第二節		10:00 am 至 11:00 am 中國教會 (1807--1949) 講員: 李三農	專題演講: 中國教會(1944-1965) 講員: 賴恩祿 中國教會(1965至現在) 主領: 馮鴻昌 溫梓耀	討論: 開拓與行動 主領: 薛兆奇	合作專案 1. 研究資料 和訓練 主領: 馮鴻昌 2. 文字工作 主領: 三一平 3. 廣播工作 主領: 霍永敬	
2:15 p.m. 至 3:15 p.m. 座談會		中國大陸的宗教政策 主領: 艾克敏(新聞記者觀點) 拉筆尼(天主教觀點) 馮鴻昌(基督教觀點)	2:15 pm 至 2:55 pm 廣播工作 主領: 麥維華	基督徒眼中的中國 主領: 盧加	問答時間 主領: 薛兆奇	
3:30 p.m. 至 4:30 p.m. 座談會		大會代表的學歷 主領: 章長基	3:00 pm 至 3:40 pm 文字工作(出版) 主領: 容保羅		草案檢討 全體代表	
8:00 p.m. 至 10:00 p.m. 會興會		5:00 p.m. 歡宴嘉賓	3:50 pm 至 4:30 pm 文字工作(發行) 主領: 楊其權 約瑟瑪斯			
		開幕禮 主愛中華 激勵青年 講員: 安得烈華元	主愛中華 回顧往昔 講員: 計志文 孔保羅夫人	主愛中華 眼有神馳 講員: 艾得理	主愛中華 同心代求(傳音時間) 主領: 威利士 王永信	主愛中華 整體動員 講員: 安得烈華元 閉幕聖餐禮 主禮: 邵慶彰



主愛中華

宣道研討會議

MAINLAND CHINA EVANGELISM STUDY SEMINAR

Manila, Sept. 9.

①

筆記

NOTES

Brother Andrew: In Brazil, since turn of century, 70 tribes have become extinct without ever receiving a missionary to hear the gospel.

David Aikman: The Thoughts of Chairman Mao and Christianity: Beliefs of Communism.

I. THEORY

Hanoi - July 16, 75. Vietnam News. It is hard to hide our emotion at the sight of an altar to our Uncle Ho... The first thing we saw was a portrait of Pres. Ho in the center of an altar. Mangrove roots in the delta - sheltered the altar from prying eyes of US puppets... There was no dust on the portrait; no mould on the altar, tho' there was no custodian."

Lin Pien: Not to have a correct political point of view is like having no soul."

"We Communists are like seeds, & the people are like soil. Wherever we go we must ~~be planted with the people~~ take root, & blossom among them."

Not much point trying to prove Communism is a religion semantically. Wastes too much time defining "religion". More useful to discover what the beliefs of Communists are.

Communists believe there is no right action, without right theory.

" " that forceful actions must continually be justified by right doctrine

Two aspects: ① intellectual

② spiritual. Only this explains their self-sacrifice of Portugal (30 yrs. a hard-fought, bitter)

Communist belief is a diabolical parody of the faith; as homosexuality is a diabolical parody of the proper relationship of man + wife.

At the heart of Marxist thinking - the desire to do away with God, but obtain hope + salvation for man. Mao ends up denying a large number of basic affirmations of Marx

Marx: Philosophers have merely interpreted the universe in different ways; our purpose is to change it.
The absolute for Marx is history (or, in another word, nature). To explain the "mess" in the world without moral explanations, for that would lead to God.

"The Communists do not advocate selfishness vs. devotion, our devotion against selfishness, — rather they show the material origin of morality so that morality will disappear."
In short — the Communists discard morality.

Lenin (d. 1924) Marx no organizer. But a man of incredible energy & organizer ^{one} — Lenin. Filled with hatred.

Had to adapt Marxist ^{theory} thought from industrial proletariat to a peasant base. Developed the party as a priesthood, leading the proletariat. It can never make a mistake (for history is on their side, they are the vanguard).

"All religion is utterly vile." "The only morality that counts is revolutionary morality."

Mao. Better read in Western rationalist thought than any Western mission in China at the time.

Mao early cured with self. impunct, exercise, washing.

Mao read deeply on morality — to make human beings better. But in 1920s China, such a man had only ^{four} three alternatives

- ① revolutionary
- ② go abroad
- ③ join Kuomintang
- ④ become a Xn.

As he worked with peasants — became convinced that the only morality that would work in his situation was Marx-leninism. This alone would justify his course of action.

[Marxism parody]

- ① Against God's creation: materialism. No God, only impersonal, natural laws.
- ② No sin — who
- ③ Salvation — not personal, but provided in world out of history. Man, with the aid of history, will save himself.
- ④ No need for faith.

But — the more this represents Xn ideas — the more they keep popping up again — As soon as Lenin died — a shrine is created over his tomb. Embalmed, as if he were immortal "Lenin lines". New vocabulary — "our sacred duty". "The Chinese altar". Mao — realizes the need of faith — not so much in Communist theory, but in what he was doing for the masses. We must have faith in masses. Marx — the materialist of history — to Lenin: the Party. Mao, the individual peasant, how he thinks, as changed by conversion, not reason, by psychological peace.



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(2)

筆記

NOTES

Arkman (2)

Brain washing, ~~spread~~ Sin, repentance, conversion, forgiveness by the people.
Mao felt out something that Marx & Lenin overlooked - that people need to be loved.

Mao - moves in a great circle from impersonal history to individual
Arkman talks to interpreter betw. Snow & Mao (in Feb. 1972). Mao referred to his own death, "When I go to meet God" "Sen Shengti." "Is that Christ?" "No. It's a Christian expression." Why. "Anyone an intellectual in China would have used that expression" Would they - asked Arkman.

III. Implementation

Marxism takes the fruits of the Spirit (Gal) - and converts them into their opposites.

Love → class hatred.

Joy → anger (at exploitation).

Peace → make war "If we are continually afraid of war, we will not be prepared for it when it comes?"

Patience → impatience. Demand immediate wage rise.

~~Kindness~~

Kindness of masses → no mercy for class enemies.

Faithfulness → was his Piao faithful to Mao; Mao to Liu Shao-Chi. 1.

Gentleness -

No political system is capable of standing up to Communism. They have Diplomats have no set beliefs system - nothing else will stand.

ARE CHRISTIANS FALLING BEHIND? This paper shows that non-Christians are fairly exploding in number, (Graphic I.A.). But Graphic I.B. makes clear that the percentage rate of growth of the Christians is definitely greater. And Graphic I.C. shows the degree to which the Christians are thus catching up. The rest of the paper grapples with the awesome fact that the vast majority of the non-Christians in Asia are beyond the reach of any of the existing national churches or mission agencies as presently deployed.

Seeing the task graphically

RALPH D. WINTER

Seeing the task graphically

RALPH D. WINTER

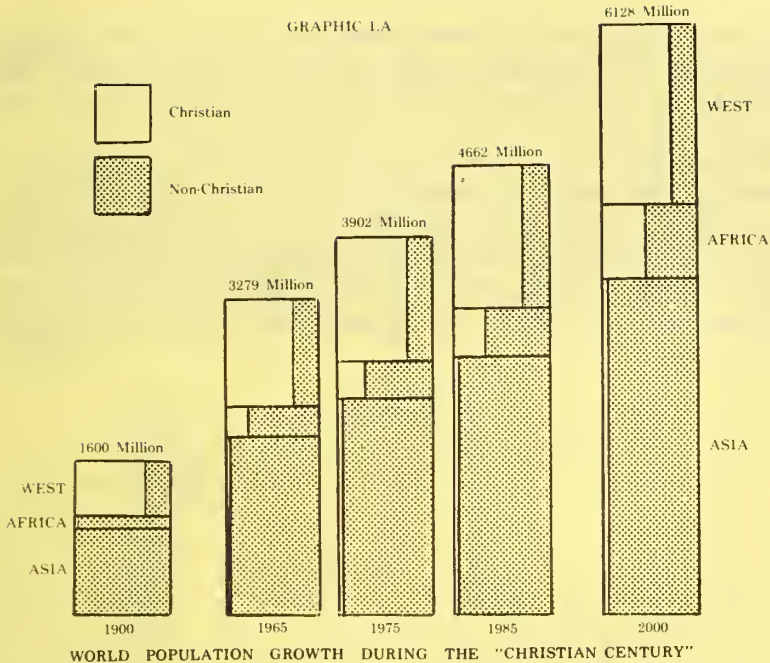
Without apology, we see the entire world as the legitimate target of Christian expansion. This does not mean we envision forcing anyone to be a Christian, nor forcing anyone to change his language or his culture in order to become a Christian. This is not an institutional "triumphalism." We simply believe everyone has an equal right to knowledge of, and faith in, Jesus Christ. But if this is our goal, how are we doing?

HOW ARE WE DOING?

The first graphic clearly shows by an exact scale drawing the explosive growth of mankind during what was once predicted to be the "Christian century." The details are at the end of the article.¹ But you can tell by the unaided eye that the darkened (non-Christian) areas are getting larger, not smaller, and are bigger today than in the year 1900, and, at present rates projected, will be even larger by the end of the century. Bluntly, the number of people yet to be won in Africa and Asia has more than doubled since 1900 and will be more than tripled by the end of the century.

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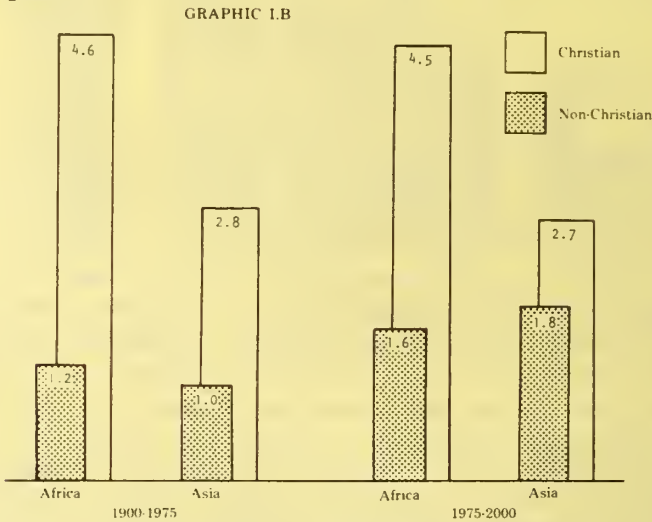


However, first impressions may be misleading. The facts above have led some people to shout "Hopeless!" and then go on to propose that Buddhists don't really need to know Jesus Christ. (What would such people have said when there were only twelve disciples to do the task that Jesus left?) The other side of the coin is that while non-Christians in Africa and Asia have more than doubled since 1900 and will more than triple by the year 2000, the number of Christians in Africa and Asia is today *thirteen* times what it was in 1900, and by 2000 it will be 34 times as large.² The crucial factor is the difference in *rates* of growth. When we take *rates* of growth into account, as in the next graphic, we are not concerned simply by the fact that non-Christians are getting more numerous each year. Rather, we ask a much more important question: Just how fast are they growing? And, Is the rate of growth of the non-Christians faster than that of the Christians? What this means is that we mentally divide all the people of Africa and Asia into groups of one hundred and then ask, After one year of growth how many more than the original 100 are there?

The answer to this question is told in Graphic I.B. where

the very first pair of columns says this: "For every 100 non-Christian Africans there were 1.2 more at the end of a year (on the average, during 1900-1975), while for every 100 Christians there were 4.6 more!"³

For the same period we see Asian Christians growing at an average of 2.8 more each year per hundred Christians, while non-Christians grew by only 1.0 person per hundred. This, by the way, is called simple annual percentage growth. It is like interest on money in a savings account, and it is the easiest way to compare growth rates of two different groups of people.

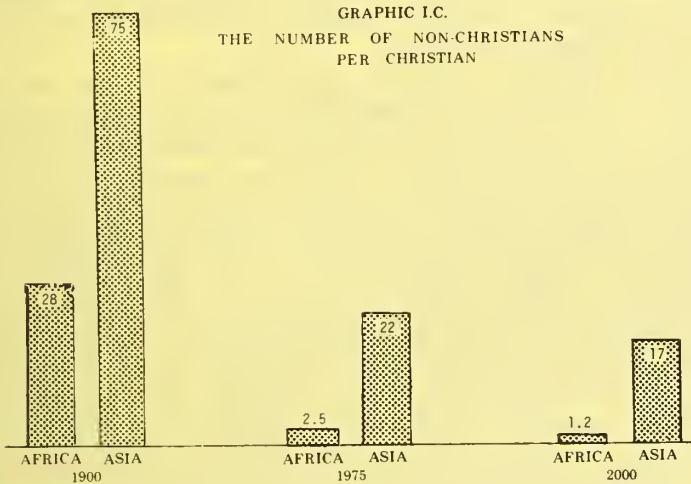


POPULATION INCREASE EACH YEAR PER HUNDRED PERSONS
(Christian growth rate exceeds that of non-Christians in both Africa and Asia and does so during both periods—the latter based on present rates)

Note, however, that on the right half of Graphic I.B. our projections for 1975-2000 are not quite as striking a picture as on the left. During the entire first 75 years the Christians in Africa and Asia have been growing about three times as fast as non-Christians. But during 1975-2000 our estimates show the non-Christians increasing their rate of growth, and the gap between growth rates narrowing. In Asia, in particular, Christians are growing only 50 percent faster than non-Christians. The main point remains: While Graphic I.A. shows non-Christians truly exploding in sheer numbers, Graphic I.B. reveals the fact that the Christians in Africa and Asia are steadily catching up: they are on record

as growing three times as fast during the last 75 years, and will likely continue to grow at least 50 percent faster in the next 25 years. If this is true, what is the discernible impact on the over-all population?

Graphic I.C. answers this question. It shows that in 1900 non-Christians out-numbered Christians 75 to one in Asia, and 28 to one in Africa. Today the same ratio is only 22 to one in Asia and 2.5 to one in Africa! Should present growth rates merely hold (not even increase), the picture in A.D. 2000 is definitely brighter. Are we going backwards? Not exactly!⁴



However, we must in all honesty admit that the growth picture in Asia is not what it needs to be. In order to see just what the problem is, let us take a closer look at the kind of people who are yet to be won.

WHO IS TO BE WON?

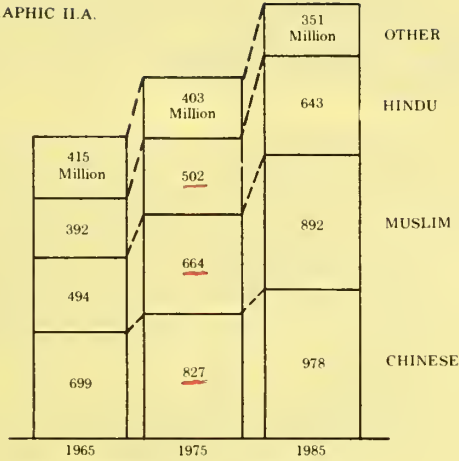
Winning people to Christ in Europe and America—in the Western world—where most people consider themselves Christians, is not a problem to be ignored. Every new generation has to be reevangelized, and hollow, nominal Christianity is a massive, urgent problem, even in the so-called mission lands, where unevangelized second and third-generation Christians are as nominal as the average citizen of the Western world. Big as this problem is, the task of winning non-Christian Asians and Africans is both far

different and far larger. This is the task often referred to as the two billion who have never heard the name of Christ. For convenience, in Graphic II.A. we break these groups of people down into cultural rather than geographic categories.⁵ Immediately three groups loom large. Most missionaries and most mission boards may hope that someone else will worry about the special problem of winning Muslims, Hindus, and Chinese, since these have historically been the most resistant to the gospel. But let's face it—these groups are by far the larger part of the task we face. There are now new insights regarding the reaching of these particular “resistant” peoples. But first let us avoid a common misunderstanding.

Current gloating over the emergence of the overseas “national churches” could easily lead us to suppose that we at least have a beachhead of Christians within each of these major non-Christian blocks. This is not exactly true. All of a sudden we have a reappearance of Jewish Christians among the Jews. But there are very few “Muslim Christians” or “Muslim churches” today. (The closest thing to this is the Christian movement resulting from SIM work in the Lake Chad area in Africa.) Chinese Christians are a tiny minority, and are isolated from the bulk of the Chinese by geographic, linguistic and cultural barriers. Most of the castes of India are not represented among the Christian denominations of that land. Ninety-five percent of the Christians come from less than 5 percent of the castes: this means that 400 million middle caste peoples in India cannot join any existing church without monumental social dislocation (the kind Paul didn't think the Greeks had to undergo).

Thus, the following graphic displays three mammoth fast-growing blocks, Hindus, Muslims, Chinese, that are *mainly beyond the reach of the ordinary evangelism of Christians reaching their cultural near-neighbors*. This horrifying fact means specifically that “native missionaries using their own language” can hardly begin to do this job. Recall also that most missionaries are not focused on any one of these three blocks of humanity. Yet in 1975 in these three blocks alone there will be roughly two billion people who will constitute 83 percent of the non-Christians in Asia and Africa.

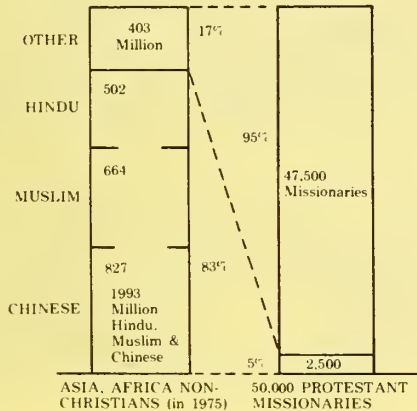
GRAPHIC II.A.



GROWTH OF NON-CHRISTIANS IN AFRICA AND ASIA

Graphic II.B goes on to show the amazing fact that the other 403 million non-Christians, who are 17 percent of the task, are the object of the attention of 47,500 missionaries who are 95 percent of the force. Meanwhile, the Hindu, Muslim, and Chinese blocks, some 1993 million people in all, are the object of the attention of only 5 percent of the missionary force. Please do not suppose that too many missionaries are devoted to the 403 million! The major lesson here is that we need to exert more effort on behalf of the bigger problem: if it is *reasonable* (and we believe it is) to send 47,500 missionaries (from all Protestant sources) to

GRAPHIC II.B.



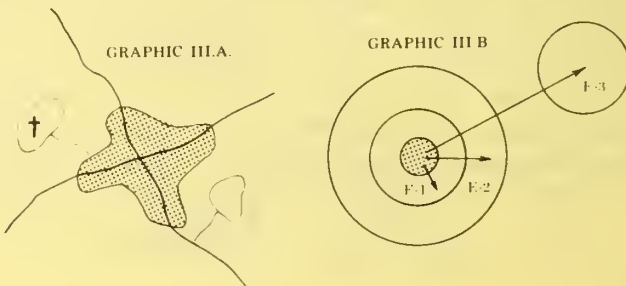
403 million people, then it is *unreasonable* to send only 2,500 to reach 1993 million. If we were to give the larger group equal effort per million, it would require 235,000 missionaries—almost 100 times as many as the 2,500 we are now sending!

But is this necessary? Yes. Can we do it? Yes. Will we do it? I don't know. We surely will not bestir ourselves if we are not convinced that it is both necessary and possible. Note in passing that the 47,500 working among the 403 million are extensively aided (and often even out-numbered) by national Christians working on an E-1 basis within those peoples. By contrast there is not any comparable internal evangelism going on at all among the 1993 million, with the possible exception, in part, of the Chinese. Surely in the Hindu middle-castes and in the Muslim world, there are virtually no internal allies. This fact greatly deepens the problem we face, and it is necessary to take a closer look at the full implications of it.

HOW "FAR AWAY" ARE THEY?

Our remarks just above lead us to spell out the problem of *cultural* distance. In Graphic III.A. we depict a typical village in India. Happily, thousands of villages in India today include Christians; nevertheless, there are still over 500,000 villages without any worshipping Christian group! Worse still, even where there is a church—note the cross—it is in most cases located in the ghetto of former "untouchables," in Telegu called *Palem*. The distance from this ghetto to the center of the village may be only half-a-mile *geographically*, but it is like 25,000 miles *culturally*. In this same sense, at least 80 percent of the non-Christians in the world today are beyond the reach of existing churches!

Graphic III.B. portrays Acts 1:8, where Jesus uses an analysis that is not basically *geographic* distance. E-1



evangelism is ordinary evangelism, where you cross only the one barrier between the church and the world; and if there were no other barriers ordinary evangelism would be good enough. It would be good enough to pray that every church in the world would be warmly evangelistic in reaching out to its culturally near neighbors.

But there are other barriers. Jesus pinpointed a small community on the doorstep of the Judeans, called Samaritans with whom the Jews were not on speaking terms. They were culturally and ethnically *related* to the Jews, but their differences were significant enough to be considered an additional barrier. Call this E-2 evangelism.

Jesus then mentioned the whole rest of the world—"unto the ends of the earth"—where you don't expect any linguistic head start at all, no cultural affinity whatsoever. This is E-3 evangelism and is humanly speaking, the hardest kind.

Where there is a specific prejudice factor, the problem, whether in the E-1, E-2, or E-3 areas, may be so difficult that wise strategy will be to arrange for someone to make the contact who is not the special object of prejudice. This is one reason why Christian witnesses *from a geographical distance* have always played so strategic a role in the expansion of Christianity down through history. In evangelism cultural distance is always more important than geographical distance, because cultural distance, whether it consists of linguistic difference or structured prejudice barriers, obstructs effective communication no matter how close the evangelist is geographically.

This is what is meant when we say that "crossing an ocean never made a missionary," or "you can go 18,000 miles but it's the last 18 inches that count." Geography is thus nearly irrelevant in such well known observations. But a brand new astonishing meaning for the same basic truth is the fact that the Christians who live next door to the Muslims in the Middle East, for example, may be the least likely to be effective missionaries to those Muslim people: it is the 18 inches that count, and if a person from afar can more easily cross that 18 inches, then so be it, it has got to be arranged. In such cases there may be little strategy in waiting for local Christians to do the job.

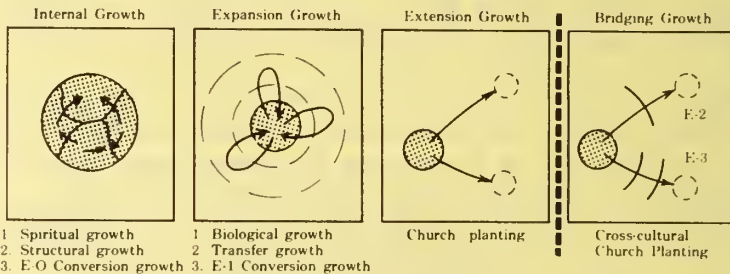
The full weight of this presses down on us when we recall

that the vast bulk (say 80 percent) of the non-Christian world is at the E-2 and E-3 cultural distance from every existing Christian. This fact in turn has profound implications for concrete arrangements in strategy.

WHAT WE MUST DO

In keeping with the concept of "body evangelism" we must not feel content—we can hardly feel our job is begun—unless people are brought into vital fellowship with other Christians. Once this is clear, there are four different categories of growth of the Christian movement which can usefully be distinguished, because *all four must take place*.

GRAPHIC IV



The first broad category of growth, *internal growth*, includes three quite different processes: (1) *Structural growth*⁶—the growth of internal structure, for example, the formation of a youth group; (2) The *spiritual growth* of the church community, and (3) *E-0 conversion growth*—the confirmation, the "evangelical experience" which, through E-0 evangelism (which crosses "zero" culture barriers) transforms mere members of the church *community* into *communicant* members. This kind of evangelism is very important but not the same as E-1 evangelism, where you are working across the cultural barrier between the church and the world. Thus *internal growth* does not include expansion of the church community but does refer to anything related to the development of life and health within the church. Internal growth makes sure both new and old persons in the fellowship are edifyingly related. In Japan this has been so great a problem that a high proportion of new Christians leave by the back door within two years.

Expansion growth expands the local church community. Hopefully, this expansion is the result of winning people

from the community outside of the church. But it may also result from people coming from other congregations elsewhere. Lest these two mechanisms be confused with each other, or with a third, let us define the components of all three: (1) *Biological growth*—where an excess of births over deaths increases the size of the Christian community; (2) *Transfer growth*—an excess of believers transferring in (from other congregations) over the number transferring out, and (3) *E-1 conversion growth*—the excess of people outside the church being converted into the church over the number of those in the church who may revert to the world.

Extension growth is where new churches are planted. Few pastors have a vision for this and in certain spheres it is almost a lost art. It requires a very different set of skills from that of expansion growth; yet it involves, crucially, all the skills of internal growth and expansion growth as well. Studies have shown that a church movement that falls back on expansion growth alone—and is not able and willing to plant new congregations—is a movement whose growth rate will rapidly taper off.

Bridging growth—to the right of the heavy dotted line symbolizing cultural barriers—is that special case of extension growth where the new church being planted is made up of people who are sufficiently different from the kind of people in the mother church that they would be happier running their own church. This, according to our definitions, requires E-2 evangelism, or perhaps even E-3 evangelism. In other words, it requires cross-cultural communication in addition to all the other skills involved in the categories of internal, expansion, and extension growth.

Tough as this fourth category of growth is—it is the classical missionary task—it must be pointed out that all of our preceding charts suggest nothing less than that this task and technique is crucially necessary for the reaching of at least 80 percent of the non-Christian world in Africa and Asia. But, this *is* what we must do! Alas, how many missionaries are content to “let the nationals do it” in a social unit already penetrated, meanwhile overlooking pockets and strata in the same field which the nationals are not as able to reach as the foreign missionary! This is especially true when the “national church” unconsciously restricts the missionary to the limitations of its own

immediate vision. These sobering thoughts introduce us to our final section.

HOW CAN WE DO IT?

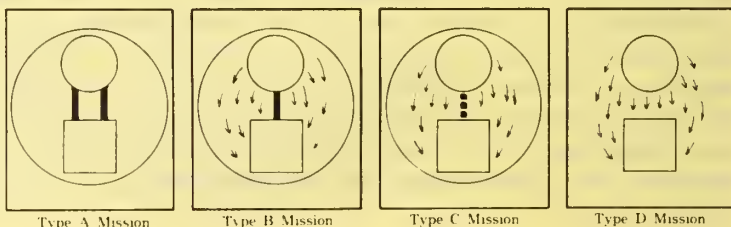
At this point, we could easily give up. The task seems so vast, so distant culturally, so complicated to tackle. What can possibly be the vehicle of all this special effort? Two thousand years give us only one answer: the para-church structure. There is powerful evidence that while Paul *began* at Antioch, he did not simply work out of Antioch. He apparently employed a "missionary band" structure or an "apostolic team" structure borrowed from the Pharisaic proselytizing movement, just as he borrowed the Jewish synagogue structure for his local churches. Thus then and now we see both church and mission—two separate, very different structures which must both be considered normal.

This understanding is crucial for the immense task we face. Roman Catholic orders girdled the globe for well over 200 years *after the Reformation* with essentially no Protestant competition until William Carey broke the logjam and launched the mission that catalyzed the formation of a dozen other missions in the next two decades. In the ensuing 175 years Protestants in general have never quite become used to the para-church structure.

We must become much better acquainted with the subject, however, because successful world evangelization depends almost totally on the proper relation of the para-church mission structure to the on-going churches in both the sending and receiving countries.

Taking first the relation of missions to sending churches, Graphic V.A shows four common relationships. Since we hope and pray (and plan?) for all churches everywhere to be *sending* churches, these relationships apply just as well to overseas churches and their relationship to *their own national missions*. But we'll pick that up in a moment.

GRAPHIC V.A.

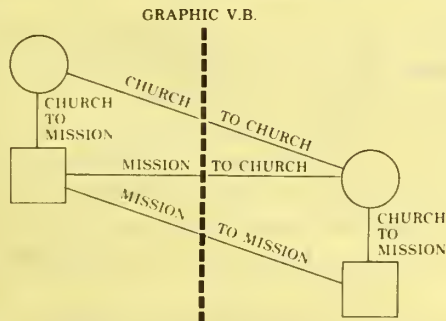


A *Type A Mission* is one that is (1) related to a specific church body; this is signified by the large circle; (2) administrated by that church through a board appointed by ecclesiastical processes; this is signified by the vertical bar on the left; and (3) funded by that church through a unified budget which discourages (or prevents) local churches from affecting the percentage going to the mission structure; this is signified by the vertical bar on the right and the *absence* of small arrows of relationship between the church and the mission.

A *Type B Mission* differs from Type A missions only in the elimination of the third characteristic mentioned. This type of mission raises its own support. It does not depend on a certain percentage of a church budget. Most Type A missions used to be of this kind.

A *Type C Mission*, such as the Conservative Baptist Foreign Mission Society, sustains a close relation to a church body (the Conservative Baptist Association) but neither its administration nor its budget are determined by the official processes of that church.

Type D Missions acknowledge no special relation to any specific church (although churches may choose to regard a certain Type D mission as their official expression in overseas work). All IFMA missions are of this type. By comparison, the EFMA includes all four types, and the DOM of the National Council includes mainly Type A structures.



Graphic V.B. shows the additional dimensions of relationship once a mission has planted a "national church" across a cultural barrier. The two short vertical lines—Church-to-Mission—may be taken to imply any of the four cases in Graphic V.A.

Mission to Church. This relation may best be only temporary. Once a national church is able and autonomous it may choose to be related to a sister church directly rather than through a mission agency.

Church to Church. When a new national church is related directly to a sister church in a foreign land, this signifies full equality and maturity. This is why many U.S. churches have added a new office to handle these relations.

Mission to Mission. The tendency in some quarters is to phase out the older mission apparatus in favor of the church-to-church relationship. This is a profound mistake, since (as we have seen) the non-Christian world is not dwindling. Far better: encourage the national church to sponsor its own E-2 and E-3 outreach by means of its own mission initiative. This then allows the two mission structures to continue on, in relationship with each other, to complete the task of world evangelization.

If all churches are to become sending churches, they will be most effective only if they can express their energies through the mobile specific ministries carried on by dedicated mission structures. There are already more than 200 such agencies in the non-Western world. But there is still vast confusion both in the Western and non-Western world regarding the nature and destiny of the mission society. We need to be as concerned about the care and feeding of the mission structure as we are about the church structures.

Can we now "see" the task ahead? A relatively tiny trickle of missionaries from the Western world has, under God, produced over 200 million Christians in the non-Western world. Roughly half of these are in Africa, the other half in Asia. This is a significant achievement. It proves that Christianity, unlike any other religion, is truly universal. It provides an unprecedented base for what must, in the days ahead, be an unprecedentedly strong new push forward.

¹ *West* refers to all people of Western culture, whether in Europe, the Western hemisphere, Australia, New Zealand, South Africa, etc. For simplicity, all non-western peoples not in Africa are included here under *Asia*, such as those in Oceania, and New World aboriginals.

Graphic I.A. is drawn from the data in the following table which in turn is derived from Table IV in David Barrett's famous article "AD 2000: 350 Million Christians in Africa" in the January 1970 issue of the *International Review of Mission*. Note that he is calling *Christian* those who call themselves *Christian*.

This leaves Africa and Asia (as defined above) as the two large non-Christian continents. Also, since he gives world data for only the three years, 1900, 1965 and 2000, we have had to calculate the data for the intervening years 1975 and 1985, by using the average annual growth rate between 1965 and 2000.

Table VI.

	1900		1965		1975		1985		2000	
	NonCn	Cn	NonCn	Cn	NonCn	Cn	NonCn	Cn	NonCn	Cn
West	131	443	272	857	327	965	388	1101	500	1371
	.30	to 1	.32	to 1	.34	to 1	.35	to 1	.36	to 1
Africa	114	4	231	75	282	116	337	181	417	351
	28.5	to 1	3.1	to 1	2.4	to 1	1.9	to 1	1.2	to 1
Asia	896	12	1769	75	2114	98	2527	128	3297	192
	74.7	to 1	23.6	to 1	21.6	to 1	19.7	to 1	17.2	to 1
Total Cn:	459		1007		1179		1410		1914	
Total NonCn:	1241		2272		2723		3252		4214	
Cn +NonCn:	1600		3279		3902		4662		6128	

²These conclusions may be arrived at from the data in Table VI. For example, the number of African and Asian Christians in 1900 was 4 + 12 million, while today it is 116 + 98 million, or 13.375 times as great.

³Note that these rates are not the general biological growth rates for these areas of the world, nor are they the biological growth rates of specifically the Christian or non-Christian populations. In each case they consist of the biological rates plus (or minus) the effect of conversions from one group to the other.

⁴One of the rumors going around is simply, "The percentage of Christians in the world is getting smaller." This, it is said, is due to "the population explosion." We have seen that the percentage of Christians in Africa and Asia is markedly increasing not decreasing, despite the population explosion. Of this there is no question. How can people say that the overall number of Christians in the world is decreasing percentage-wise? Easy: the great mass of Christians, nominal though they may be, has been in the Western world (defined in note #1). When Communism pulled a mass of these nominal Christians into nominal atheism there was a huge drop in the apparent number of Christians. At the same time Christians in Europe have been unable to win their children to true Christian faith. Finally, what Christians there were have decided on a zero population growth. What this does not mean, however, is that Christianity in the so-called mission lands cannot keep up with the very real population explosion in those areas of the world. There is where the crucial race is, and the presence or absence of population growth among Western Christians is not going to decide that issue.

⁵I am indebted for part of these data to the MARC office in Monrovia, California, but they must not be blamed for the guess work I have added in regard to other parts, growth rates, etc. Graphic II.B. cites 50,000 Protestant missionaries. This datum MARC offered to me in advance from their soon-to-appear *Mission Handbook: North American Protestant Ministries Overseas* (Monrovia: MARC, 1973).

⁶Alan Tippett has called this organic growth, because it involves the development of the internal structure of a social organism.

⁷Norman Cummings in a recent paper has presented this phrase as well as the underlying exegesis of the New Testament.

⁸A more extended discussion of this analysis, and many other characteristics of mission agencies, is found in a chapter entitled "Organization of Missions Today" in *Mission Handbook: North American Protestant Ministries Overseas* (Monrovia, MARC, 1973).

⁹An extended discussion of this diagram and this general subject is found in Chapter Seven, "Planting Younger Missions," in C. Peter Wagner, Editor, *Church/Mission Tensions Today* (Moody Press, 1973).

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 Christian Communications, Ltd. Rev. Robt. Spobrom
 Christian Literature Crusade
 Far East Broadcasting Company, Inc. - Dr. Bob Bowman
 Guidelines, Inc. - Harold Sellen
 Living Bibles International (H.K.) Mr. Ernest Wang
 Open Doors with Brother Andrew
 Overseas Missionary Fellowship Arnold Lea
 Overseas Radio & Television, Inc.
 Pocket Testament League Andrew Loo
 The New Chinese Bible Commission
 The Salvation Army, Hongkong Maj. Andr. Lo -
 Worldwide Evangelization Crusade Rev. Horace Williams
 Youth for Christ, Hongkong Rev. Wesley Mack

55 missionary organizations
 16 diff. denominations (countries).

六、委員會：

Committees:

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 鍾斯先生
 吳有慶先生
 麥班華牧師
 盧祺沃博士
 邵慶彰牧師
 蘇德奮先生

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 Mr. V. Samuel Jones, Chinese "Decision" Mag.
 Mr. Goh Ewe Kheng
 Rev. Fred Magbanua, Jr.
 Dr. Andrew Loo
 Rev. Wesley Shao, pastor, United Evangel. Ch., Manila.
 Mr. Doug Sutphen

『主啊，求祢使別人從我感覺到祢的愛。』

"Lord Jesus, through us, let the people feel your love"



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Dr. Theodore Marr
Rev. Wesley Shao
Rev. Paul Yung

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Miss Doris Brougham
Mr. Chris Chen
Dr. Andrew Ben Loo



『主啊，求祢使別人從我感覺到祢的愛。』

“Lord Jesus, through us, let the people feel your love”



主愛中華

宣道研討會議

MAINLAND CHINA EVANGELISM STUDY SEMINAR
Monday - Sept. 9

筆記

NOTES

Philippians

Paul in Philippians - 7 references to the Christian life

"Christianity is more than a faith; it is a way of life."

The cross is the beginning of faith; the center of Christian life

One reason for the victory of Communism is the failure of X^{us} to live the cross -
as Israel failed because it did not live the law of God.

Ten great movements in history influenced by X^{ty} - (by His energy).

Phil 2. - X^{us} as a community joined by ① love and unity
② the mind of X^t.

1:11 - "the fruit of righteousness"

1:20 - for me to live is Christ

2:14 - communal life

2:16 - not run in vain, nor labored in vain

3:18 -

4:8,9 - "whatsoever things are pure..." (standards of ~~compel~~ indigenization?)
But communists change; they don't indigenize - they humanize.

The members of the cross, flavor of the cross.

1:13 ; 1:20 ; 1:21 ; 2:29 ; 2:17 ; 3:8 ; 4:14

Syng Do - Kaesong
 Pung An, Hopyang Yang

Chyel Do
 Eun Gjin

Correct: } p. 15
 19
 12
 41, 21 - 1/2
 33

Ross

Allen - in July - James Minin (Sec. of U.S. Legation).

Hern - died in July

Underwood -

Mr. Saw - Suh Yang-Son

Allen Heron
 3 men: Und. Moffat, Gifford
 1 lady lady
 Mrs
 Miss Hayden + Denise
 Dotson

But what he has to say ~~about~~ in these letters (which were not written for publication), about evangelism as a missing priority, for example, or about the ~~difficulties~~ ^{precedent-making process} of mission and politics, inter-mission relations, and the decision-making process in the ^{early} days of an unusually successful Protestant mission, is as timely and pertinent today as it was eighty-five years ago.

See ... Evangelism - 7 times.

① 1:5 - }
 1:6 - }
 7 - }

② 1:10-11.

③ 2:9-10

④ 2:15, 16. Show yourself grateful + also reproach...

⑤ 3:14 "forgetfully all behind"

⑥ 3:20

⑦ 4: & 5. Hudson Taylor - "God is my circumstance."

Evangelism part of reference - the 2nd coming.



主愛中華

宣道研討會議

MAINLAND CHINA EVANGELISM STUDY SEMINAR

Sept 11, 1975

Philip Teng

筆記

NOTES

Philippians 2:5-11

The Value of the Cross: Crucifixion Ethics.

Contrast: revolution ethics of the Communists. They act on it. We have crucifixion ethics + value, but we do not act on it.

Material ethics: funeral home for China in HK: Big Money; Scrupulous Profits; Triple Yellow

"That I might attain the power of his resurrection" Why "might" — was it a hope that he might be among the first fruits of the resurrection — resurrected on the third day?

To suffer for Christ is grace.

Possessions — Paul had a cloak, some scrolls, that's all. But he was spiritually full — a rich man in Christ. 4:18.

The theology of suffering. Why does God allow man to suffer? Long not satisfied with my own answer. Now I think I know. Isaiah 63.9: — We suffer with God. God's price in salvation is far more than anything we pay. When God sees man suffering, He suffers more.

Paul made a contract + a choice — & his choice reflects the value of the cross.

① 1:12 Imprisonment — propagation of the gospel. He chooses one for the sake of the other.

② 1:20,21. To die is gain. Choice between life or death. He chooses death, if by death he may magnify X^t. Life — if life = X^t. The choice is Christ. "To die in the will of God is better than to live outside His will."

③ 1:23

④ 2:4. The things of Athens are more important than yourself. Some live as if most important vitamin is Vitamin M (Me).

⑤ 2:20.

⑥ 2:6 — chose humanity; laid aside his glory. Gave up special privilege for servanthood.

How do we know God is love. Only through the Cross.

Paul Kaufmann

A Little Love Goes A Long Way



Asian Outreach



Hong Kong	G.P.O. Box 13448
U.S.A.	Box 2060, Orange, California 92669
Canada	Box 3100, Postal Station 'D', Willowdale, Ontario M2R 3G5
New Zealand	Box 2160, Tauranga
Australia	Box 131, St. Leonards, Sydney, NSW 2065
Korea	Box 22, Westgate, Seoul
Singapore	Box 3038, Singapore 1
Malaysia	Box 112, Petaling Jaya, Selangor

CHURCH IN CHINA (1965 - Present): An Outline

I. Church in China During Cultural Revolution

By Milton W. Y. Wan

- A. Introduction
- B. Christianity in Mainland China during the Cultural Revolution
 - 1. Attitude of the Government
 - 2. Attitude of Red Guards
- C. How Cultural Revolution influenced Christian Church in China
 - 1. Church Organizations
 - 2. Individual Christians
- D. Implications for Christians Outside of China

II. The Present Situation of the Church in China

By Theodore J. Marr

- A. The Official Church and the Other Churches
 - 1. What is a church?
 - 2. Reasons for the distinction
 - 3. Reasons for focusing on the "Other Churches."
 - 4. Sources of information
- B. Variations in Location, Size, and Manner of conducting the meetings
- C. The Concerns of these Christians and Their Future
- D. Implications for Us

Co-ordination of Strategy in
Information, Research and Training: An Outline

By Theodore J. Marr

- I. Basis for our Cooperation and Coordination
 - A. Scripture Basis. Philippians 2:1-11
 - B. The Four pre-requisites
 - C. Sameness of mind, love, and action
 - D. Imitation of the Humility of Christ
- II. Areas of Cooperation and Coordination
 - A. Information, Research and Training
 - B. The information gathering, storage, and retrieval system
 - C. Research in order to better understand our target audience, our own faith and its relationship to communism; and other areas of research
 - D. Training: Reasons for training, methods of training, and trainees
- III. Levels of Cooperation and Coordination
 - A. Information Exchange
 - B. Sharing of facilities
 - C. Sharing of facilities
 - D. Joint Sponsorship of Research and training activities
 - E. Cooperation: Long term development and short term project orientation
 - F. Merging and pooling resources
 - G. Clearing house concept



主愛中華

宣道研討會議

MAINLAND CHINA EVANGELISM STUDY SEMINAR

7-11 September, 1975
Manila, Philippines

通訊第二號 BULLETIN NO. 2



“主愛中華”(75)宣道研討會議，將於今年九月七日至十一日在馬尼拉舉行，已誌前報。會議地點為菲律賓新鄉村大酒店。該酒店鄰近國際機場，為舉行國際性大會一極理想之場所。即如：一九七四年世界小姐選美會，聯合國發展計劃會議，第三世界西洋象棋博奕會，第一屆亞洲發展訓練計劃會議，以及許多別的會議，均在該處舉行。

據云，各該會議極為圓滿，其原因一部份應歸功於該酒店現代化之設備與員工之通力合作。其中之大會議廳可容一千五百人；此外尚有許多小會議廳，可供分組會議之用。

The site of Love China '75 will be Manila's new Philippine Village Hotel at the Manila International Airport. In keeping with its goals of being a convention and conference venue, The Philippine Village Hotel has been host to significant international events, many of them held in Manila for the first time - the 1974 Miss Universe Pageant, the United Nations Development Program, The Third World Chess Classic and the First Asian Training Development Program and many others.

Much of the success of these events was attributed to the highly dedicated staff of the Philippine Village Hotel. The Fiesta Grand Ballroom where the evening sessions will be held seats 1,500.



安弟兄告同道書

親愛的朋友們：

“主愛中華”(75)的信息，若要歸納起來，可簡述如下：

通往中國大陸的橋樑是愛。而且我確信，這種愛除非是以聖經為根據，是一種不斷施與的愛，否則中華“基督化”的嘗試，必然毫無果效。“耶穌看見許多人，就憐憫他們”(太 9：36)，祂便致力於這種工作。我希望在馬尼拉舉行的研討會議，會將世界各地關心中華教會、視之為自己的教會、並與她同憂同苦的人，招聚一堂。

我們深信，上帝為了中華而願意使用你。這就是為甚麼我懇切的請你考慮這邀請，參加這一次共同策劃向中國大陸傳福音所當採取的戰略。

“主愛中華”(75)在馬尼拉舉行的研討會議，將由許多對中國大陸歸主有共同負擔的福音團體參加。這種工作需要許多、甚至是全體福音教會的通力合作。它需要一支獻身於基督的大軍。它需要數以百萬計的金錢。

上帝要不要你參預這個計劃，你可以在這一件事上去試驗：你為時間、旅費、和食宿費用禱告，倘若上帝果有預備，指示你來，便可視為你對這聖工的開始的贊助，然後確信祂將來會更多使用你。

請儘早將你的決定通知籌備處。不論你參不參加，可否請你在你自己的教會中或團體中組織代禱團契，並在你家中及私禱中為將福音傳遍中國大陸的工作代禱？若想獲知更多消息，請隨意來信詢問。

切望屆時能與你見面。

在主工上與你一同有份的弟兄 安德烈

A LETTER FROM BROTHER ANDREW

Dear Friends:

If the message of Love China '75 is to be put in a nutshell, it will be this: The bridge to China is LOVE. And I am convinced that this love, unless it is based on the Holy Scriptures, a love that gives and gives, becomes a futile attempt to "Christianize" China. "Jesus seeing the multitude was moved with compassion" Matthew 9:36 : and He gave Himself to this. It is my hope that the Manila Seminar will bring together people from all over the world who would want to identify themselves with the Church in China to feel her pain and her anguish.

We believe that God wants to use you for China. That's why I earnestly urge you to consider this invitation to attend the first coordinated effort to plan the necessary strategy to reach all of China.

The Love China '75 Seminar in Manila is convened by many evangelical groups with a common burden to reach China effectively for Jesus Christ. It is going to take the united effort of many or all of the evangelical churches. It will cost an army of dedicated followers of Jesus Christ. It will cost many millions of dollars. One test for you to determine God's plan for China is that you pray for the necessary time to attend and money for your travel, board and room in Manila from September 7-11, 1975. If God shows you to come, let that be your first contribution and then trust Him to use you more in the future.

Please let the committee know of your decision very soon; whether you plan to attend or not, would you please organize prayer support in your church, in your fellowship, in your home and in your private prayers on behalf of China evangelism? And please feel free to ask for more information at our Manila office without any obligation.

Longing to see you there.
In the Master's Service,

Brother Andrew

請代禱，請赴會

PRAY FOR CHINA AND ATTEND LOVE CHINA '75

我們有賴於你們的代禱和支持。我們確信，全球數以百萬計的上帝的子民，正在為中國大陸的教會禱告。藉着許多通訊途徑，我們已經使大陸的基督徒獲悉此事。

如果我們不相信上帝的子民熱愛中華，不相信這種非常的佈道事工會獲得廣大之禱告的支持，我們就不敢企圖召開這種研討會議。

“主愛中華”（75）提供一個難得的機會，研究怎樣最能夠完成將福音傳遍中國大陸的大使命。已垂下多年的竹幕，現在已慢慢地揭起了；關鎖的門現在已開啓了；活的教會突然成爲有目共睹了。

We are depending on your prayer and support. We believe millions of God's people around the world are praying for His Church in China. Christians in China are made aware of this through many recent channels of communications.

If we did not believe that God's people love China and that there would be wide prayer support for this evangelistic effort, we would not dare to attempt this study seminar.

LOVE CHINA '75 is providing a unique opportunity to study how best to fulfill the great commission in Mainland China. The curtain that has fallen for many years is now slowly lifting, the doors that were locked are now being unlocked, and live churches are suddenly becoming visible.



但是，令人傷感的事實依然存在：世界上許多基督徒彷彿已將中國大陸全然交給那惡者及其勢力。但在馬尼拉舉行的“主愛中華”（75）的會議中，將有新鮮的信息，有鼓勵的話語傳給你，感動你。倘若上帝感動你走這一步，請即填就所附申請表格，連同表中所列之費用，寄至所列距你最近地址。

同時，並請你即日將所附明信片寄交另一對中華歸主深表關切人士。至感。

But the sad fact remains that many Christians around the world have written off China to the Evil One and his forces. There is a fresh message, a word of encouragement, a word that will inform you and inspire you, waiting for you in Manila at Love China '75. If God moves you to take such a step, please fill in the enclosed application and return it to the address closest to you along with the necessary fees outlined in the application form.

Also, would you kindly forward the enclosed postcard today to another person who you know would want to pray and be a partner in this world-wide Love China fellowship of prayer.

大陸教會踪影

DISCOVERING THE CHURCH IN CHINA

人怎麼知道，在中國大陸今日有個活躍的教會呢？

由於一九六六至六九年文化大革命期間，所有教會建築物不是改作其他用途，便是被封閉，基督徒一切的敬拜和見證活動，豈不一定全都中斷了嗎？

訪問中國大陸的外國人士報導說，除了在北京有兩間“官方的”教堂以外，便看不見有基督徒所表顯的活潑信心的證據。生活在國外的人士，憑甚麼敢斷言實際的情形並非如此呢？

諸如此類的問題，是那些向中國大陸傳福音的差傳團體都會發出的問題。這些都是有確實根據的問題，但也有確實根據的答案。

第一，每年前往大陸訪問的人士中，非華籍人士祇佔一小部份。通常這些外籍人士，都是中共政府所邀請的客人，所到的地方不外是廣州，上海，和北京這一些地方。他們之中，連那些精通中國語文的人，也時常由作他們之嚮導的傳譯員率領着，幾乎寸步不離；他們很少能越出他們所居之大酒店的鄰近範圍。中國的基督徒經常受監視，倘若發現他們與這些外籍人士接觸，通常他們就會有喪失他們的生計和自由的危險。

第二，有一個不大為人所注意的事實：每年單是從香港就有六十萬華籍人士進入大陸探親。其中有許多是基督徒，他們藉此機會能與其基督徒親人共叙闊別。攜帶聖經入大陸，並不違法，因此有些基督徒便帶聖經給他們的親戚。他們離開大陸出來，便將那邊教會最近的消息帶出來。

第三，遠東廣播電台，用多種中國語言廣播，在大多數的省份中都能清楚收聽到。近年來他們接到許多大陸聽眾來信，證明信徒團體確實存在，而且說他們從收聽見證和上帝的話中，在靈性上得到強力的支持。

在香港以及其他地方的華僑報導說，他們與大陸許多不同地區的基督徒團體都有交往，其中包括上海，北京，以及鄉下地方。最堅強的敬拜活動中心，似乎是沿海的廣東，福建，和浙江這幾省。在浙江的基督徒敬拜的活動，特別受人注意，傳播至廣，全國各地的基督徒團體都爭相談論。

逼迫的火已潔淨、並且煉淨了中國的信徒。他們不再分為各宗各派，不再有社會地位懸殊的妒忌，或教義上的偏重。他們這樣做，是因為他們已經遇見過復活的主。他們有聖經學校，由巡迴的教師主持；有禱告聚會；甚至有水禮。在各處所傳說的神蹟，有足夠的文件證明上帝的手祝福大陸教會的明顯證據。探究這個教會怎樣活動，乃是在今日基督教世界中最令人興奮的經驗之一。

How does anyone know that there is a live Church in China today?

— surely, since all church buildings were either de-secrated or closed during the 1966-1969 Cultural Revolution, all Christian worship and witness came to end!

— foreigners who visit China report that they see no evidence of a living Christian faith except for two “official” churches in Peking. On what basis do people living outside China assert that this is not the real situation?

Such questions as these are commonly asked of Christian missionary organisations working for the evangelization of China. They are valid questions, and there are valid answers.

First, non-Chinese foreigners who visit China represent only a tiny fraction of the total annual visitors. Normally such outsiders are guests of the Chinese government and travel a well-worn path between such cities as Canton, Shanghai and Peking. Even those who know Chinese are meticulously shepherded by their guide-interpreters at all times, seldom being able to move beyond the immediate confines of their hotel. Chinese Christian believers, frequently under constant surveillance, would usually be risking their livelihood and their freedom if seen making any contact with such foreigners.

Second, a little-known fact is that each year, from Hong Kong alone close to 600,000 Chinese enter the mainland to visit relatives in neighboring provinces. Many of these are Christians, and spend time with Christian relatives. It is not illegal to bring Bibles into China, and some Christians take the Word of God to their relatives. In turn, they leave the Mainland with the latest information on the Christian Church there.

Third, the Far East Broadcasting Company, whose Chinese language broadcasts are easily heard in most of the provinces of China, has received several letters in recent years testifying both to the existence of communities of believers and to the powerful spiritual support derived from hearing testimonies and God's Word over the airwaves.

Hong Kong and other Overseas Chinese have reported having fellowship with Christian groups in many different parts of China, including such cities like Shanghai and Peking and the rural areas. The strongest centers of worship seem to be in the costal provinces of Kwangtung, Fukien, and Chekiang. In Chekiang Christian worship is widespread enough to be talked about throughout believing communities in China.

The fire of persecution has purified and refined the Chinese believers. They are no longer divided by denomination, social jealousy, or doctrinal eccentricity. Those who believe do so because they have met the Risen Lord. There are Bible schools operated by itinerant teachers, prayer meetings, and even baptismal services. Manifestations of the miraculous are by now sufficiently well documented to be clear evidence of God's hand of blessing upon China's Church. Discovering how this Church operates is one of the most exciting experience in modern Christendom.

目前已報名參加會議之團體： CONVENING BODIES:

開關的門 同工會 Open Door With Brother Andrew
中文快報月刊 Decision Magazine (Chinese Edition)
遠東廣播電台 Far East Broadcasting Company
中國大陸福音工作委員會 Chinese Committee of Underground Evangelism
福音通訊社 Christian Communications Ltd.
中國神學院 Chinese Graduate School of Theology
基督教電視傳道會 Overseas Radio & Television Inc.
中文聖經新譯委員會 The New Chinese Bible Commission

新力出版社 Living Bibles International, Hong Kong
亞洲傳道會 Asian Outreach
青年年會 Youth for Christ, Hong Kong
基督文學十字軍 Christian Literature Crusade
香港救世軍 Salvation Army, Hong Kong
世界福音十字軍 World Evangelization Crusade
正統社 Guidelines Inc.

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主震中華

宣道研討會議

MAINLAND CHINA EVANGELISM STUDY SEMINAR

7-11 September, 1975
Manila, Philippines

通訊第三號 BULLETIN NO. 3



『我在他們中間尋找一人重修牆垣，在我面前為這國站在破口防堵，使我不滅絕這國；却找不着一個』(結 22：30)

“And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.”

(Ezekiel 22:30)

執委會主席致同道書

A Message From The Chairman Of The Executive Committee



親愛的朋友：

『主愛中華』是由於神的子民對中國大陸人民的熱愛與關切而產生。本人忝充執行委員會主席職，謹在此以極欣慰心情向一切主內同道推介此份令人敬佩的努力，並鼓勵各位參加。當我們舉目瞻望中國大陸之際，應注意今日和明日所開展之良機，而不懷喪往日所失去的機會。

『主愛中華』為一集合全球主內關心中國之同道們的會議，其唯一的原因和目標為探討把耶穌基督的愛傳達給大陸八億同胞的可行方法。

我們今日正生活在戲劇性變化中的亞洲。許多人遭受挫折，失望。但是我們基督徒既相信神對這個世界有其計劃，非但不應消極，反而應趁這最佳時機採取行動。倘若你正考慮自己能作甚麼去改變世界，但又發現自己對那似乎絕望的情況愛莫能助時，那麼請就以參加主愛中華會議作為你得到新異象和新希望的頭一步吧。神的子民時常都在證明：愛是唯一不會失敗的力量。

盼望在馬尼拉與你相會！

薛孔奇謹上

Dear Friends:

Love China '75 is born from a passion and concern for the people of the Chinese Mainland. As Chairman of the Executive Committee, I have great pleasure in commending this excellent effort to all my Chinese brethren and encouraging them to attend. As we look at the Mainland of China, we must concentrate on the opportunities that are open today and tomorrow, rather than the ones we missed yesterday.

Love China '75 is a gathering of concerned Christians from around the world coming together for one purpose and one objective: to study ways and means to communicate the love of Jesus Christ to the 800 million people of the Mainland.

We live in the midst of dramatic changes in Asia today. Many are frustrated and disappointed. But as Christians who believe in God's plan for this world, it should be our finest hour for action. If you are wondering what you could do to change the world and you find yourself helpless because of the seemingly hopeless situation, let Love China be your first step to have a new vision and a new hope. The people of God have always proved that love is the only unailing force.

Looking forward to seeing you in Manila.

Theodore Hsueh

關於大會程序

A Word About Program

主愛中華研討會程序，由程序委員會負責編排，不但配合主題，具教導性，並着重靈性上的激勵。從九月七日星期日起至十一日星期四晚，每一日均由委員會選定一主題，依次為激勵委身，回顧猛省，眼見神馳，同心代求，以及整體動員。每位講員以及小組組長均經審慎物色，以配合『探討可行方法，將基督的愛傳達給大陸八億同胞』此一主愛中華之最高的目標。請為他們的工作懇切代禱。

The Love China Program Committee has put together a program that will be relevant, educational and spiritually inspiring. The Committee has outlined a theme for each day beginning Sunday, September 7, and concluding on Thursday evening, the 11th. The theme calls for motivation, retrospection, vision, intercession and mobilization. Each speaker and group discussion leader has been carefully selected to match the paramount objective of Love China '75 :- To study ways and means to

請詳閱第三頁所載的程序表，尤其是每日所強調之重點。希冀你將與主愛中華有關的問題帶去馬尼拉，與大家一同商討。

論到主愛中華的精神，沒有比先知以賽亞的話更加適切的表達出來了，他說，『你們的上帝說，你們要安慰、安慰我的百姓。要對耶路撒冷說安慰的話，又向她宣告說，她愁苦的日子已過去了。她的罪孽赦免了，耶和華從前刑罰她，現在要加倍賜福給她。請注意聽！我聽見有人聲喊着說，「在曠野為耶和華開路；在沙漠地給祂修一條又平又直的大道。一切山谷都要填滿，一切山岡都要削平，一切彎曲的路徑都要修直，大道上崎嶇的地方都要改為平坦。耶和華的榮耀必為全人類所共睹！」(賽 40：1-5 直譯)

communicate the love of Christ to 800 million people of the Mainland today. We request your earnest prayers on behalf of these dedicated men and women as they minister to us.

We urge you to study the program chart on page 3 giving special attention to the emphasis each day. We also encourage you to prepare your questions relevant to the task of Love China '75 and bring them to Manila.

There are no better words to express the spirit of Love China than the words of the prophet Isaiah, "Comfort, oh, comfort my people, says your God. Speak tenderly to Jerusalem and tell her that her sad days are done. Her sins are pardoned and the Lord will give her twice as many blessings as He gave her punishment before. Listen! I hear the voice of someone shouting, 'Make a road for the Lord through the wilderness; make him a straight, smooth road through the desert. Fill the valleys; level the hills; straighten out the crooked paths and smooth off the rough spots in the road. The glory of the Lord will be seen by all mankind together!" (Isaiah 40:1-5, Living Bible)

主愛中華 '75 暫定程序

Love China '75 Tentative Program

一九七五年	九月七日，星期日 SUNDAY, Sept. 7	九月八日，星期一 MONDAY, Sept. 8	九月九日，星期二 TUESDAY, Sept. 9	九月十日，星期三 WEDNESDAY, Sept. 10	九月十一日，星期四 THURSDAY, Sept. 11
上午 8:00 a.m. 至 10:30 a.m. 第一節 Session I	報到 REGISTRATION	早禱會 Morning Devotion 蔣近輝 Philip Tang	早禱會 Morning Devotion 蔣近輝 Philip Tang	早禱會 Morning Devotion 蔣近輝 Philip Tang	早禱會 Morning Devotion 蔣近輝 Philip Tang
9:00 a.m. 至 10:30 a.m. 第一節 Session I		專題演講：中國教會 (1807-1949) Christian Churches in China, 1807-1949 林治平 Peter Lin 羅登義 Bob Larson	專題演講：基督教信仰，馬克思主義， 和毛澤東思想。 Christianity, Marxism, and the Thoughts of Mao 艾克敏 David Aikman	專題演講：大陸生活 Life in China 公社與都市生活，政治思想改造， 學生，大眾傳播媒介。 Commune & Urban Life, Political Thought Reform, Student, Mass Media 馬鴻昌 Thadora Marr	合作草案 Proposals for Co-ordination a. 研究、資料、和訓練 Research, Information & Training 馬鴻昌 Theodore Marr
11:00 a.m. 至 12:30 a.m. 第二節 Session II		專題演講：中國本色教會史 History of Indigenous Christian Movement 徐松石 Princeton Hsu 蘇紹曾 James Taylor, Jr.	專題演講：中國教會 (1949-1965) Church in China (1949-1965) 賴思融 Leslie Lyall 從幻燈看中國教會 (1965至現在) Church in China (1965-present) in slides	討論：開拓與行動 Development and Action 主領：薛孔奇 Theodora Hsueh	b. 文字工作 Literature 楊其耀 Joseph Young c. 廣播工作 Broadcasting 盧家駁 Kenneth Lo
2:30 p.m. 至 3:15 p.m. 座談會 Workshops		中國大陸的宗教政策 Religious Policy of Mainland China 主領：艾克敏 David Aikman	廣播工作 Radio Ministry 主領：麥班華 F. Magbanua, Jr. 文字工作 (出版) Literature Ministry—Publication 主領：容保羅 Paul Yung	各國基督徒眼中的中國 World Christians Look at China	草案檢討 Discussion on Proposals for Co-ordination
3:30 p.m. 至 4:15 p.m. 座談會 Workshops		我們的響應 Our Response 主領：陳喜謙 Wilson Chan	廣播工作 Radio Ministry 主領：麥班華 F. Magbanua, Jr. 文字工作 (發行) Literature Ministry—Distribution 主領：楊其耀 Joseph Young	大陸基督徒呼聲 Messages from Christians in Mainland China	決策擬訂 Strategy Formulation
8:00 p.m. 至 10:00 p.m. 奮興會 Public Meetings		開幕禮 主愛中華：激勵委身 Dedication Service LOVE CHINA Motivation 安得烈弟兄 Brother Andrew	主愛中華：回顧反省 LOVE CHINA : Retrospection 計志文 Andrew Gih 葛培理夫人 Mrs. Graham	主愛中華：眼看神馳 LOVE CHINA : Vision (幻燈討論及分享) (Slides, Discussion and Sharing) 艾得理 David Adenay	禱告時間 Time of Prayer 主愛中華：同心代求 LOVE CHINA : Intercession 威利士 William Willis 王永信 Thomas Wang

名人評語

Some Comments On Love China '75 by Outstanding Christians Concerned With Missionary Efforts In Asia

『能藉此機會與一切關心中華歸主之親愛同道相交，實至感榮幸，謹以謙卑的心接受此極難得的特權。』

滕近輝博士

『我會盡所能促請所有關切中華歸主之福音團體，都參加此一重要的研討會。』

戴紹會牧師

『我為支持此一計劃之一切禱告與工作感謝上帝。這個目標是每一個基督徒都應該有的，而非祇限於那些熱愛中國的人士。我們畢竟是要使萬民都作主的門徒啊，所以在目標上，我們的確是與你們一致的。』

郝益民博士

『我們對主愛中華 '75 的目標深感責無旁貸。』

唐寧先生

『我想不到有甚麼別的會議團體令我更願意去結交，有甚麼別的題目比這個更令我發生興趣。我要祈求上帝特別祝福這個會議。』

葛培理夫人

'I take it as a great honor and humbly accept this unusual privilege of having fellowship with all dear fellow Christians who are concerned for reaching the millions of China for Christ' – Dr. Philip Teng

'I would urge that every effort be made to involve all evangelical groups concerned with ministries to China today in this important Seminar.' – Rev. James H Taylor, Jr.

'I thank God for all the prayer and work that is behind this program. The goal is something that every Christian should have, not just those who love China. After all, we are to make disciples of all nations, so we are certainly with you in the goals that have been set.' – Dr. Dick Hillis

'We are deeply committed to the objectives of Love China '75.'

– Mr. James W. Downing

'I can think of no group I would rather meet with, no subject I am more interested in. I shall pray God's special blessings on this meeting.' – Mrs. Ruth B. Graham

緊急通告 Urgent Announcement

鑒於世界各地熱心人士紛紛來函詢問，以及參加主愛中華 '75 宣道研討會議之申請如雪片飛來；歐洲，美國，非洲，日本等各地之代表團復有團體機位之安排；而且還有更多的申請在途。因處理這些申請需時，主愛中華執委會決定延期至七月十五日才截止登記。

Enquiries and applications are coming from around the world from interested people to participate in Love China Seminar. There are group flights being arranged by different delegations from Europe, United States, Africa, Japan and more enquiries are coming in. In order to give time to process all these requests, Love China Executive Committee has extended the deadline for discount registration to the 15th of July.

代禱事項 Pray For China

- * 求主堅固中國大陸上基督的教會，使眾信徒在逆境中有聖靈所賜的智慧和恩典。
- * 為那些逼迫教會的人祈求。
求主使他們在逼迫教會時就聽見福音，並且相信。
- * 為海外基督教會禱告，使眾信徒有智慧，存謙卑順服的心服事在中國大陸的肢體們，直到主來。
- * 我們既是同作肢體的，就當彼此代禱。
- * 求主使『主愛中華 '75』能有助於加強普世信徒團契。

PRAY FOR the Lord to strengthen the Body of Christ in China and for the Holy Spirit to give Christians wisdom and grace in adverse circumstances.

PRAY FOR those who persecute the Church in China.
PRAY that as they persecute they may hear the Gospel, and receive it.

PRAY FOR the Body of Christ outside China, that it may minister wisely, humbly and obediently to them until the Lord returns.

PRAY FOR one another as Christians and members of the same body.

PRAY that Love China '75 will help to emphasize the world wide fellowship of the believer.

CONTACTS

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主愛中華

宣道研討會議

· MAINLAND CHINA EVANGELISM STUDY SEMINAR

7-11 September, 1975
Manila, Philippines

通訊第四號 BULLETIN NO. 4

永恒行

行行行……

行在時間沙洲上

留下足跡

歷歷可數

一代接續一代

留下足跡難於數算

但最重要莫如知道是誰說

「跟從我的就不在黑暗裡走

必要得着生命的光」

THE ETERNAL WALK

Everyone walks —
On the Sands of Time.
Footprints so clear —
they leave behind.

Generation follows generation
they too leave theirs.
Jesus said, "He who follows me
shall not walk in darkness
but shall have the Light of Life."

「主啊，求祢使別人從我感覺到祢的愛。」

"Lord Jesus, through us, let the people feel your love"

禱告號召

這一期是禱告專號，號召大家為『主愛中華』事工懇切禱告。

我們可以肯定的說：我們基督徒若未曾在禱告中與主講到中國，我們的內心便還沒有準備好，去對中國講到我們的主。『主愛中華'75』大會的召開，是全球屬主的子民經過多月的禱告和代求才誕生的。所以我們也可以肯定的說：這一切彼此代求的屬主子民，在靈裡是合一的，而且這種合一是超乎地域、文化、和意識形態的界線的。我們籲請個人，也籲請團體組織代禱小組，並要他們特別為如下的事項代禱並感謝上帝：

- 一、主為大會預備了傑出講員，請為這件事感謝主，並求主使每一位都有從主而來的信息傳講出來；
- 二、求主使大會的一切商討都洋溢着同心合意的精神和靈裡的合一；
- 三、請特別為馬尼拉區的指導委員會以及大會職員們禱告，使他們在籌備方面能做得盡美盡善；
- 四、求主為一切赴會的代表預備所需的費用，並使他們旅途平安；
- 五、求主使『主愛中華』會議對中國大陸教會在將來成為極大的鼓勵。

『所以我勸你第一要為萬人懇求，禱告，代求，祝謝；為君王和一切在位的也該如此，使我們可以敬虔端正，平安無事的度日。這是好的，在上帝我們教主面前可蒙悅納』(提前 2：1-3)。

執行委員談大會性質

『主愛中華'75』執行委員，現任馬尼拉旅菲中華基督教會主任之邵慶彰牧師，在一個會議中特別論到這研討會的屬靈性質與宗旨，他強調說，『這是一個屬靈的研討會……。』『主愛中華'75』會議的一切努力都是朝向這一個目標。



LOVE CHINA PRAYER CALL

In dedicating this Bulletin to the challenge of prayer -

We affirm that as Christians we are not ready to talk to China about our Lord unless we first talk to our Lord about China. Love China '75 was born out of many months of prayer and intercession by people of God around the world. Therefore, we also affirm the spiritual unity of all people who intercede for each other and that this unity knows no barriers - geographical, cultural or ideological. We urge prayer by individuals and we urge people to form prayer cells with an emphasis on intercession and thanksgiving in the following areas:

1. Thank the Lord for the outstanding speakers He has provided and pray that each speaker will bring a message from God;
2. Pray that the unity and oneness in the Spirit will prevail in all deliberations of Love China Seminar;
3. Pray specially for the Manila Steering Committee and Love China staff that will attend to many details of arrangements in Manila;
4. Pray that the Lord will provide funds to all who desire to come to Manila and pray for their safe travel to the Philippines;
5. Pray that out of Love China will come great encouragement for the Church in China in the future. "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men. For kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God, our Savior." (I Tim. 2:1, 2 & 3)

"THIS IS A SPIRITUAL SEMINAR....."

Rev. Wesley Shao, member of the Executive Committee, Pastor of United Evangelical Church of Manila, speaks in the meeting on the spiritual nature and impact of this Seminar. Love China '75 is dedicated to this in all its endeavors.

『主啊，求祢使別人從我感覺到祢的愛。』

"Lord Jesus, through us, let the people feel your love"

講員與講題

如上帝許可，如下之講員均將依時出席大會：

早禱會	講員：滕近輝
中國教會(1807—1949)	講員：林治平，盧祺沃，邵慶彰，羅普義
中國本色教會史	講員：徐松石，薛孔奇，戴紹曾
中國大陸的宗教政策	主領：艾克敏(新聞記者觀點) 拉單尼(天主教徒觀點) 馬鴻昌(基督教徒觀點)
大會代表的響應	主領：章長基
主愛中華：回顧猛省	講員：葛培理夫人，計志文
馬克斯主義，毛澤東思想，和基督教信仰	講員：艾克敏
中國教會(1949—1965)	講員：賴恩融
中國教會(1965至現在)	主領：馬鴻昌，溫偉耀，羅志傑
廣播工作	主領：麥班華
文字工作(出版)	主領：容保羅
文字工作(發行)	主領：楊其耀
主愛中華：眼看神馳	講員：艾得理
大陸生活：公社與都市生活，政治思想改造，學生，大眾傳播媒介	講員：馬鴻昌
開拓與行動	主領：薛孔奇
各國基督徒眼中的中國	主領：盧加
大陸基督徒呼聲	(錄音)
禱告時間—主愛中華：	
同心代求	主講：威利士，王永信
大陸見聞	主領：章長基
合作草案：	
研究，資料，和訓練	主領：馬鴻昌
文字工作	主領：楊其耀
廣播工作	主領：盧家駁
問答時間	主領：薛孔奇
草案檢討	全體代表
主愛中華：獻身禮拜；	
激勵委身；整體動員	講員：安得烈弟兄
閉幕聖餐禮	主領：邵慶彰

非洲，加拿大，和香港之代表限額已滿，請求增加名額，會方正考慮中。

泰國和新加坡之教會考慮派遣代表參加大會；我們熱切盼望世界各地教會都派代表參加。

PRAY FOR THEM

THE FOLLOWING PERSONS WILL PARTICIPATE IN THE LOVE CHINA '75 PROGRAM:

Morning Devotions - Christian Churches in China, 1807-1949	PHILIP TENG PETER LIN ANDREW BEN LOO WESLEY SHAO BOB LARSON
Indigenous Christian Movements	PRINCETON HSU THEODORE HSUEH JAMES TAYLOR, JR.
Religious Policy of Mainland China	AIKMAN - Journalists' view LADANY - Catholic view MARR - Protestant view
Response from Participants Love China: Retrospection	JOHN CHANG - Moderator MRS. RUTH GRAHAM ANDREW GIH DAVID AIKMAN
Marxism, The Thoughts of Mao & Christianity Church in China, 1949-1965 Church in China, 1965 to present	LESLIE LYALL MARR WAN LAW FRED MAGBANUA PAUL YUNG - Moderator JOSEPH YOUNG
Radio Ministry Literature Ministry Publications Literature Ministry Distribution Love China: Vision Life in China: Commune & Urban Life/Political Thought Reform/Student, Mass Media Development and Action World Christians Look Voices from China Time of Prayer/Love China: Intercession China Eyewitness Account	DAVID ADENEY THEODORE MARR THEODORE HSUEH CALEB LOO (Sound Recordings) WILLIAM WILLIS THOMAS WANG JOHN CHANG - Moderator
Coordination of Strategy & Sharing: Research Information & Training Literature Broadcasting	THEODORE MARR JOSEPH YOUNG KENNETH LO - Moderator
Question and Answer Period	THEODORE HSUEH - Moderator
Strategy: Discussion & Formulation Love China: Dedication Service/ Motivation/Mobilization/ Communion Service	(Audience Participation) BROTHER ANDREW WESLEY SHAO

Area Representatives in Africa, Canada and Hongkong have reported that their quota of participants is already filled; and requests for more people to come to Manila are being considered.

Churches in Thailand and Singapore are considering to send their representatives from each Church to Love China '75. We encourage Christian Churches from all parts of the world to do the same.

『主啊，求祢使別人從我感覺到祢的愛。』

“Lord Jesus, through us, let the people feel your love”

赴會代表注意事項

IMPORTANT HINTS

TO THOSE WHO PLAN TO ATTEND

* 菲律賓航空公司(簡稱『菲航』)為會方洽定之航空公司, 各地區之計劃委員會請盡量利用該公司所提供之一切便利。

* 各代表抵達馬尼拉國際機場時, 將有會方代表迎接。

* 大會期間在馬尼拉為雨季, 各代表請帶雨具。

* 在馬尼拉可穿便服。馬尼拉九月的氣溫約華氏 70° 至 90°之間。不過, 會場及其他場所有冷氣設備。

* Philippine Air Lines - is the official carrier of Love China '75 and each Area Planning Committee has instructions on the advantages of using this carrier wherever possible.

* All participants will be met at the Manila International Airport by a Love China Representative.

* Since it will be rainy season in Manila, participants are encouraged to bring their umbrellas.

* Casual dressing is acceptable in Manila. Philippines temperature range is from 70°F to 95°F in September. However, all the Seminar facilities will be fully air-conditioned.

一粒麥子不落在地裡
死了, 仍舊是一粒; 若是
死了, 就結出許多子粒來。
(約12: 24)

Except a corn
of wheat fall into the
ground and die, it
abideth alone; but if
it die, it bringeth
forth much fruit
(John 12:24).

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Your stamp
here will
help us
reach the
lost.

LIVING WORD CENTRE

ASIAN OUTREACH

P.O. BOX 3038

SINGAPORE 1

REPUBLIC OF SINGAPORE

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